

WOMEN RELIGIOUS AND *KERYGMA*

*"By Your cross and resurrection,
You have set us free.
You are the Saviour of the world!"*
(Eucharistic Acclamation)

First Draft

For Council of Major Superiors
of Women Religious, USA

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In the context of this year which is anticipating the 'Synod on Consecrated Life in the Church and in the World' next autumn in Rome, I would like to reflect together with you on the particular ways in which consecrated women bear witness to *Kerygma* in the Church and in the world. Further, because I am meeting with Major Superiors of Women Religious engaged in Apostolic vocations I will narrow the focus of this reflection to include primarily consecrated women in Apostolic religious communities. Consecrated women contemplatives, consecrated brothers and Priest, and members of Apostolic Institutes will have a different relation to the proclamation of the *Kerygma* than the one developed here. It is my hope that this reflection will at least begin complement reflections for complement vocations in the Church. The reflection will be divided into four parts: I. *Kerygma* in the History of the Church, II. Differences between Women and Men, III. Vocation as Women Religious, IV. and Models of *Kerygma* for Women Religious.

I. *Kerygma* in the History of the Church

In the tradition of the Roman Catholic Church *Kerygma* has been associated with the following: 1) a public proclamation of salvation in Christ, 2) made by a proclaimer, authorized

by God, 3) made in the name of God and in the power of the Spirit to non-Christians, 4) made by a person who bears witness to the Incarnation, Passion, and Resurrection of Christ, 5) to dispose the hearers of the proclamation to receive the Word, convert, and come to God in faith, hope, and love.¹ Central to this tradition is the belief that 6) salvation in Christ is being made **actually** present in the proclamation of the *Kerygma*, and 7) that this salvation is both individual and communal.² Before we consider the relation of women religious to *Kerygma*, a brief summary of the historical development of the theme of *Kerygma* will be given.

In the Church, *Kerygma* was expressed first by Jesus Christ himself. In the poignant exchange after the death of her brother Lazarus, we find Jesus bringing Martha to conversion:

"Your brother," said Jesus to her, "will rise again." Martha said, "I know he will rise again at the resurrection on the last day." Jesus said: "I am the resurrection. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die. Do you believe this?" "Yes. Lord." she said, "I believe that you are the Christ, the Son of God, the one who was to come into this world." (*John* 11: 23-27)³

John Paul II states in *On the Dignity and Vocation of Women*, that "This conversation with Martha is one of the most important in the Bible."⁴ Martha's testimony is the first example of a person responding to the *Kerygma* as directly proclaimed by Christ. The great theologians Karl Rahner and Bishop Karl Lehmann in their work on *Kerygma and Dogma* emphasize that "Kerygma has at all times and in all places...the character of a call to decision."⁵

St. Peter's proclamation of the *Kerygma* in Jerusalem has the following elements:

You killed him, but God raised him to life...God raised this man Jesus to life, and all of us are witnesses to that...You must repent...They were convinced by his arguments, and they accepted what he said and were baptized. (*Acts* 2: 24, 32, 38, and 41)⁶

Peter's public proclamation flows from the authority of his Office as the rock upon which Christ would build the Church.⁷ In a similar way, St. Paul, who was authorized for the Office of preaching to the pagans, also proclaimed the *Kerygma* in his Letter to the *Romans*.⁸ Referring to the *Kerygma* in a public proclamation in Antioch St. Paul summarizes its message in the simple phrase: "We have come here to tell you the Good News."⁹

As the Church became stabilized, this central proclamation of the *Kerygma*, or the Good News of salvation through belief in Jesus Christ, was passed on through Apostolic succession to be exercised especially in the Offices of Bishop and Priest. The Second Vatican Council affirms that through Apostolic succession and the sacrament of Orders conferred by episcopal consecration that Jesus Christ, Supreme High Priest, though seated at the right hand of the Father, is not absent, but "is present in the midst of the faithful" by the preaching of the Word of God and the administration of the sacraments.¹⁰ In this presence the Bishops "take the place of Christ himself, as teacher, shepherd, and priest, and act as his representatives (*in eius persona*)."¹¹

Priests, after receiving the Sacrament of Holy Orders also share in this capacity to proclaim the *Kerygma in persona Christi*.¹² "The continuity of this authorization in the Church of men to act sacramentally *in persona Christi* is of course integral to the worship itself, and that continuity can only be apostolic. Otherwise, the Eucharistic worship ceases to be that in which the sacrifice of Christ is offered, and thereby ceases to be sacramental and historical."¹³

In the developing tradition of the Roman Catholic Church, the primary proclamation of the *Kerygma* became expressed in the Eucharist itself, in which the Incarnation, Passion, and Resurrection of Jesus Christ was actually made present in the believing Christian community.

"...the kerygma has its fullest reality in the celebration of the Eucharist, because it is here that all of its elements reach their most original and highest form."¹⁴

Consequently, the Priest, authorized by God, acting *in persona Christi*, publicly proclaims through the action of the Holy Spirit the Incarnation, Passion, Resurrection of Christ, and the salvation of Christ, so that the faithful might hear the Word, receive it, and convert to a fuller faith, hope, and love in God. Further, Christ is believed to be actually present and to be the source of salvation both for individuals and the community of believers.¹⁵ In this way the five basic elements in the proclamation of *Kerygma* identified at the beginning of this paper were fulfilled, with the slight shift in the third element towards a proclamation to Christians rather than non-Christians.

If we say that a primary expression of the *Kerygma* is found in the celebration of the Eucharist itself then a secondary expression is found in the preaching of the Homily. *Gaudium et Spes* affirms:

Among the more important duties of bishops that of preaching the Gospel has pride of place. For the bishops and heralds of the faith, who draw new disciples to Christ; they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct.¹⁶

Just as we saw Christ presenting the *Kerygma* in a language and context that would be relevant to Martha, St. Peter presenting the *Kerygma* in a way accessible to Jews both from inside and outside of Jerusalem, and St. Paul presenting the *Kerygma* in concepts relevant to both pagans and Jews in Rome or to the Jews in Antioch, so the Second Vatican Council states that the *Kerygma* should be proclaimed in a way accessible to the contemporary person: "Bishops should present the doctrine of Christ in a manner suited to the needs of the times, that is, so it may be

relevant to those difficulties and questions which men find especially worrying and intimidating."¹⁷

John Paul II pointed out in *Catechesi tradendae* (Catechesis in Our Time), that this teaching mission of the Church should not stop at the simple proclamation of the *Kerygma*.¹⁸ To it must be added systematic education about the truths of the Christian faith so that "the whole of a person's humanity is impregnated by that word."¹⁹ Therefore, the mission of teaching about Christ's saving action flows from the *Kerygma* but goes beyond it.

Thus through catechesis the Gospel kerygma (the initial ardent proclamation by which a person is one day overwhelmed and brought to the decision to entrust himself to Jesus Christ by faith) is gradually deepened, developed in its implicit consequences, explained in language that includes an appeal to reason, and channelled towards Christian practice in the Church and the world.²⁰

It follows then, that this presentation about the relation of women religious to *Kerygma* only considers the first stage in the fuller mission to teach others about the Catholic faith.

We are now at the point in our study where we can turn to consider the relation of women to *Kerygma*, and in a particular way consider the relation of women religious to *Kerygma*. It is common knowledge that reflection on women religious in the Church today is one of the most "worrying and intimidating" to many members of the Church. So in the subsequent analysis we will try explore together some possible ways in which the doctrine of Christ may be made "relevant to those difficulties and questions" that are troubling many persons about the nature and identity of the vocations of women religious in the Church.

Differences between Women and Men

Many Church documents since Vatican II have emphasized the relation between vocation and sex differentiation. For example, the 1976 Post- Conciliar Document *The Role of Women in Evangelization* claims that

Every Christian, of whatever sex, age or situation, is called to be an apostle. In virtue of their baptism, all Christians are not merely called and made capable of belief, they are also called to radiate and transmit it. (AG 35a)

The Apostolic role is basically equal for all, but the motivation and the form it takes will vary according to the groups and individuals involved (AG 28). One such differentiation arises from the difference between the sexes.²¹

This Post-Conciliar document elaborates a set of characteristics that "are specifically feminine" based on a survey of different opinions on the topic suggested by women involved in apostolic work in the Church. Some of the characteristics mentioned included: builders of life, giving of the self without counting the cost, a more intuitive devotion, capacity for concrete initiatives, ease in maintaining fidelity, respect for the individual person, a delicate sympathy in cementing relationships, and a great capacity for personal adaptation in the face of the unexpected.²²

Listening carefully to these characteristics, questions may arise in the hearer that goes something like this: Don't I know many men who exemplify these characteristics beautifully, perhaps even better than I do as a woman? Examples may even come to mind. How then am I as a woman specifically different from a man in a way that effects my vocation to be an apostle and to radiate and transmit the Christian message?

As a philosopher I will try to establish a framework within which to consider these questions by first making a central distinction between what it means to be male or female, and what it means to have masculine and feminine characteristics. Making this distinction may help to clarify some of the confusion that is found in discussions of the relation of vocation to sex and gender identity. For a woman is always and only female, and a man is always and only male, but a woman may have both masculine and feminine characteristics and a man may have both masculine and feminine characteristics. This is why we can think of men who embody so many of the above mentioned "feminine characteristics." Or we can think of many women who embody positive aspects of complementary masculine characteristics.

To express this distinction in another way, we could say that a man cannot be female, but he can be feminine and masculine; similarly, a woman can not be male, but she can be masculine and feminine. So if women and men have to an equal degree the possibility of developing the virtues (as well as, unfortunately, the negative qualities) associated with masculine and feminine characteristics, we must look instead to the way in which we differ with respect to our male or female identity to discover the basis for a significant differentiation in vocation.

A still further way of emphasizing this distinction is to say that what it means to be male or female is essential to the identity of the total man-person or woman-person. What it means to have masculine or feminine characteristics, however, is an aspect of the manner of acting as a man-person or a woman-person. So a man-person may manifest masculine and feminine ways of acting and being, and similarly a woman-person may manifest feminine and masculine ways of acting and being.

The reason this distinction is so central to our discussion is that vocation is tied to the "whole person." For example, a fundamental norm of religious life states: "It is a consecration of the whole person which manifests in the Church a marriage effected by God, a sign of the future life."²³ Since being male or being female is an essential part of the distinct identities of man-person and woman-person, while having masculine or feminine characteristics are shared by both women and men, vocation will have a different relation to these two different categories of sex and gender differentiation. We will need to consider the different ways that being male and being female, or having masculine and feminine characteristics effect one's vocation.

To begin with, it will be important to reflect on the two models of perfection that we have: for human male perfection, there is Christ who was Incarnated as a male human being, and for human female perfection, there is the Virgin Mary who was born as a female human being. This reflection may offer us a way to understand how the Sacramental Priesthood is linked to the way in which a male priest acts *in personae Christi* in the celebration of the Eucharist, and the way in which a female religious acts "in the Marian profile of ministry [as] the basis of woman's ecclesial role."²⁴

Paul VI in his 1974 Apostolic Exhortation "*For the Right Ordering and Development of Devotion to the Blessed Virgin Mary*," stated that in addition to studying Conciliar teaching, Scriptural, and liturgical guidelines in considering the significance of Mary for contemporary devotion, close attention should be paid to the "findings of the human sciences."²⁵ Many sciences consider differences between the sexes today. Notable are bio-chemistry, biology, genetics, anatomy, and physiology. Anthropology, sociology, and psychology also study sex and gender differentiation as it impinges on consciousness and human behaviour.²⁶ Philosophy

considers the principles which these sciences and social sciences articulate, and philosophers seek to arrange their relative importance in relation to a consideration of a woman or a man as a distinct, whole human being.²⁷

In the history of Philosophy, various definitions of the differences between male and female have been offered with the understanding that "[a] definition is a phrase indicating the essence of something."²⁸ Aristotle paved the way for later Christian philosophy by two particular definitions: one dynamic and one static. The dynamic definition stated: the 'male' generates in another, the 'female' generates in itself.²⁹ The static definition abstracted the principle of movement and concluded that the male is the active principle, and the female is the passive principle.³⁰ If we rephrase the second definition to accord more with contemporary scientific understanding of generation, we could say that the male is the donative principle and the female is the receptive principle of generation. Both 'donation' and 'receiving' connote dynamic activities which are consistent with contemporary scientific knowledge about the anatomical, physiological, genetic, and biological contributions of women and men to generation.³¹

Therefore, we may suggest that it is an essential characteristic of the male to provide 1) a donative principle that 2) generates in another, and the female to provide 1) a receptive principle that 2) generates within the self. These characteristics are the natural starting points of a man as male or a woman as female in the development of a personal identity. To these two differentiating principles of male and female is added the further facts that the male generates by 3) detaching himself from his seed while the female generates by 3) attaching the seed to herself (in preparing the way for, welcoming, and nourishing seed); and the male generates by

4) offering multiple seed while the female generates by 4) offering and selecting single, or very few, particular seed.

What it means to be male or female partakes of these fundamental four essential differences. A man generates as a male, and a woman generates as a female. Since our vocations spring from the total person, and not just from an arbitrary characteristic that we may have, these female and male starting points are definitive in some ways in determining the direction of our vocations in the Church. In the lay vocation to married life, a man is called to be a human spouse and father in particular ways and a woman is called to be human spouse and mother in particular ways. And in religious vocation, a woman is called to be a spiritual spouse to Christ and spiritual mother in particular ways. By analogy, in Ordination to Holy Orders, a man is called to be spiritual spouse to the Church and to spiritual fatherhood in particular ways.

In his 1988 Encyclical *Mulieris Dignitatem*, Pope John Paul II explicitly draws out a further implication of the female starting point in his consideration of woman's vocation:

The moral and spiritual strength of woman is joined to her awareness that god *entrusts the human being to her in a special way*. Of course, God entrusts every human being to each and every other human being. But this entrusting concerns women in a special way---precisely by reason of their femininity [or femaleness, as I have distinguished it]---and this in a particular way determines their vocation.³²

John Paul II, who previously articulated his philosophy of the essential integration of the psychosomatic constitution of the human person in *The Acting Person* believes that the physical nature of a male or a female influences the ranges of consciousness found in the psyche, mind, and soul.³³ This union within the person is so complete that, in referring to Mary's Assumption,

the Holy Father states: "...she already reigns with Christ in the psycho-physical unity of her person."³⁴

When consciousness and self-consciousness enters into the constitution of the human person, we can begin to speak of masculine and feminine ways of response as involving an element of 'receptive generation' or 'donative generation.' The female biological base influences in various feminine characteristics, and the male biological base influences in complement masculine characteristics. It is important to note, however, that a woman can learn the complement masculine characteristics and a man can learn the complement feminine characteristics. Examples of such characteristics could include the following. A universal masculine characteristic derived from the male donative principle would be the "acts of self-gift to another outside the self" that are central to all vocations in the Church.³⁵ A universal feminine characteristic derived from the female receptive principle would be the "acts of mutual submission" that are central to the vocation to sacramental marriage.³⁶ A culturally variable characteristic, or one which is considered masculine in some cultures and feminine in others would be associated with which sex takes the first initiative in an interaction.³⁷

To summarize again, while the male and female foundations of human identity may not be shared by both sexes, the masculine and feminine characteristics of human identity usually are shared. I think that much confusion has entered into discussions about men's and women's vocations because of a lack of distinction between what is male and female and necessarily tied to a man's and a woman's identity, and what is masculine and feminine and able to be characteristic of both women's and men's identity. Naturally a man does not generate as a female, and a woman does not generate as a male; supernaturally, in reference to vocation a

similar truth obtains. A member of the clergy generates supernaturally as a male, as spiritual father *in personae Christi*, in the person of Christ who came to the earth as fully God and fully male human. A woman religious generates supernaturally as female, as spouse of Christ, and spiritual mother in her vocation. A male religious, as brother generates analogously, as do other forms of consecrated life.³⁸

At the same time as John Paul II notes an important connection between female identity and male identity and specific ways of generating, he also cautions us not to assume a reductionist view in which the identity of a woman or a man is narrowed to a simplistic biological model. In *The Dignity of Woman* he asks us not to limit our understanding of motherhood to exclusively bio-physiological interpretations.³⁹ To do so would be to adopt a limited materialistic view of the world. "Motherhood is linked to the personal structure of the woman and to the personal dimension of the gift [of self].⁴⁰ In this the woman gives herself as spouse and mother in free acts as a person, and as female she gives herself in a particular ways.

John Paul II offers a further caution when thinking about the God's spiritual Paternity of Christ. Even though "the eternal mystery of generation, which is in God himself, the one and Triune God (cf. Eph 3:14-15), is reflected in the woman's motherhood and in the man's fatherhood,"⁴¹ it is not directly reflected in the specific male or female differentiated ways of generating. God's eternal generating has no male or female qualities. "Thus even 'fatherhood' in God is completely divine and free of the 'masculine' [male, in my usage] qualities proper to human fatherhood."⁴² John Paul II concludes that the spiritual and divine generating of the Eternal Father is more properly compared to the "unity of the two" ways of generating of human father and human mother, than of human fathering alone.⁴³

This reveals a further crucial aspect of the identity of human ways of generating, namely that the male and the female each provide a portion of the twenty-six chromosomes needed to generate a new human being. Even though a man's and a woman's way of generating is different in the above mentioned four ways, it is their interaction with one another that leads to new life. "In the 'unity of the two,' man and woman are called from the beginning not only to exist 'side by side' or 'together,' but they are also called *to exist mutually 'one for the other.'*"⁴⁴ In this description we can see that the ancient characterization of the female as the passive principle and the male as the active principle does not capture the essential dynamism of the relationship. The active-passive model is similar to a monologue in which only one partner dominates the communication. In contrast, the donative-receptive model is similar to a dialogue in which both partners interact. Therefore, human generation is not a monological, but a dialogical relationship. In this sense it is analogical with spiritual generation at the moment of the Incarnation. As John Paul II summarizes it: "This event is clearly *interpersonal in character*: it is a dialogue."⁴⁵

To return to an important point previously made: a man and a woman may both express masculine and feminine characteristics in any vocation they may have in the Church. All men, by virtue of their Christian call can develop the feminine receptive principle in relation to the receiving and giving birth to Christ, the feminine activities of preparing others and nourishing others for the reception of Christ, and the feminine characteristic of selectivity in what they do at certain times in their vocation. Similarly, all women can develop the masculine characteristics associated with the donative principle, with detachment, and with multiple fertilizations. It is for this reason that a woman may express her vocation by preaching, teaching, or writing. In the

Post-Vatican II Document "Women in Evangelization," mention is made of "the help given by women, such as Priscilla, for example, in keeping with their gifts, to preachers of the gospel and in the actual preaching of the gospel."⁴⁶

A brief summary of the main scientific and philosophical principles that differentiate male and female, masculine and feminine, and their respective place in vocation will now be given:

male

1. donative principle
2. generates in another
3. detaches seed
4. multiple seed

female

1. receptive principle
2. generates in self
3. attaches seed
4. particular seed

dialogical encounter
for
human generation
and
spiritual generation

male vocation
as bridegroom
and human father
or
spiritual father (Priest)

female vocation
as bride
and human mother
or
spiritual mother (Religious)

masculine characteristics

1. universal-derived from male identity
2. non universal- culturally variable⁴⁷

feminine characteristics

1. universal- derived from female identity
2. non universal- culturally variable

The male or the female natural base of the human being has a determinative place in the kind of vocation that a man or a woman is called to. This is the case for both natural and spiritual fatherhood and motherhood. At the same time, however, the masculine and feminine

characteristics derived directly from these two bases are not determinative. A man and a woman may have masculine and feminine characteristics to an equal degree, or a man may have strong feminine characteristics or a woman strong masculine characteristics often to the benefit of their vocation.

Some examples may help to strengthen this point. We could say that masculine characteristics associated with the four male principles were strongly present in a man like St. Francis Xavier as he proclaimed the *Kerygma* in India, Indo-china, China, and Japan, and in a woman like Hildegard of Bingen as she proclaimed the *Kerygma* in her three long journeys along the Rhine. Or, the feminine characteristics associated with the four female principles were strongly present in a woman like St. Terese of Liseaux as she lived her contemplative life in the midst of the Carmel of Liseaux or a man like St. Bernard of Clairvaux as he reflected on the *Song of Songs*. Others like St. Teresa of Avila or St. John of the Cross manifested a strong mixture of both masculine and feminine characteristics in their renewal of Carmelite spirituality and foundations. Some argue that a well developed person will try to incorporate the virtues of both masculine and feminine characteristics.⁴⁸ In fact, Blessed Edith Stein, the Carmelite religious wrote that Christ integrated the most perfect combination of masculine and feminine characteristics. "Christ embodies the ideal of human perfection: in Him all bias and defects are removed, and the masculine and feminine virtues are united and their weaknesses redeemed."⁴⁹

In conclusion, we have tried in this section to demonstrate that it is helpful to make a distinction between essential characteristics of a female or male human identity which is a core part of the whole person and which determines specific kinds of vocations, and masculine and feminine characteristics which are more a question of the manner and style of articulation of

human gifts within one's particular vocation in the Church. We will now turn to a more specific study of the specific vocation to be a Woman Religious before we return to the original question posed in this paper, or the relation of women religious to the *Kerygma*.

III. Vocation as Women Religious

The central place of the nuptial metaphor for the relation of Christ and His Church has been continuously emphasized in recent years. "Christ is the Bridegroom of the Church- the Church is the Bride of Christ"⁵⁰. Christ is supernaturally masculine in this metaphor, and the Church is supernaturally feminine. "In the Church every human being---male and female--is the "Bride."⁵¹ So every person in the Church, male or female, is feminine in relation to Christ in this mystery. In the vocation to be a Catholic, then a man as male and women as female participate equally in the feminine characteristic of 'being a bride' of the bridegroom Christ.

However, in the vocation to Sacramental Marriage, a spouse is called specifically as a male human being to be the bridegroom and as a female human being to be a bride. In this situation, the call is addressed in a specific manner to the male or to the female, and they do not have the same call. In fact, the man must learn how to be masculine and feminine in relation to his bride, and the woman must learn how to be both feminine and masculine in relation to her bridegroom.

In a similar manner, a woman religious is called as female to become publically affirmed by the Church as spouse to Christ in a marriage of the spirit. Indeed, this concept of a nuptial bond tending towards full union between women religious and Christ is repeated by John Paul II in *Mulieris Dignitatem* when he considers the call to consecrated celibacy: "They thus give

themselves to the divine Spouse, and this personal gift tends to union, which is properly spiritual in character. Through the Holy Spirit's action a woman becomes "one spirit" with Christ the Spouse. (cf. 1 Cor. 6:17)⁵² This union is the spiritual analogue to the spousal bond in Sacramental marriage of the laity in which the woman and man become "one flesh."

The differences between these three states in Christian life may be summarized in the following way:

	Bridegroom	Bride
Church- as Sacrament	Christ- supernaturally masculine: Priest as male and spiritual father	male-person and female-person as supernaturally feminine
Sacramental Marriage	man-person as naturally male and natural father	woman-person as naturally female and natural mother
Religious Consecration	Christ- supernaturally male Spiritual Father	woman religious as naturally female, supernaturally female, and spiritual mother

The vocation of active women religious participates in a unique way in the call to become "a spouse of Christ" in the public proclamation of the evangelical councils, in the public witness of veil, cross, and ring, and in the deep interior self-gift without reservation to a life of prayer and apostolic service.⁵³ Pope Paul VI stated that the vow of chastity in particular "symbolizes in the most eminent and absolute way the mystery of...the union of the Bride with her eternal Bridegroom."⁵⁴ In this union of Christ with spouse we find a hint concerning the unique ways women religious express the *Kerygma*. "The same paschal mystery of Christ is lived in the religious state as in the whole Church."⁵⁵ Religious are called to be "living witnesses" of Christ's incarnation, death, and resurrection, and thereby proclaim the *Kerygma* in their

being.⁵⁶ We will now turn to consider some of the more specific ways in which women religious are called to be living witnesses of the *Kerygma*.

In the 1978 "Directives for Mutual Relations Between Bishops and Religious in the Church," essential female characteristics were identified twice in the apostolic context. In the first it is stated that

Women religious, therefore, faithful to their calling and putting to good use the inborn qualities of their womanhood, should respond to the concrete needs of the Church and the world, by seeking out and contributing new forms of apostolic service.⁵⁷

In the second passage, reference was made to the importance that:

...the apostolic service of women religious be better known, carefully studied and developed...other wise the People of God would be deprived of the special help which women alone can provide, owing to the gift which, as women, they have received from God.⁵⁸

So we find apostolic vocation of women religious directly connected to "inborn qualities of their womanhood," and "the gift, which, as women, they have received from God." This inborn quality and gift is their female nature, with its receptive dynamism aimed towards the welcoming and fostering of new life. In the context of the *Kerygma* it is the receptive dynamism aimed towards the welcoming and fostering of the new life of the resurrected Jesus Christ.

How then do women religious particularly proclaim the resurrection? If we can understand this activity, then we will have a clue as to how women religious relate to the *Kerygma*. Let us now return to the forth characteristic of *Kerygma* described in the opening paragraph of this paper, or the fact that it is made by a person who bears witness to three realities: 1) the Incarnation, 2) the Passion, and 3) the Resurrection of Christ. In the first reality of faith, a woman religious bears witness to the Incarnation of Christ by her Baptism, her

Confirmation, and her acceptance of her religious call into a particular religious community. The woman religious then becomes a spouse of Christ in a particular Church identified community.⁵⁹ "Consecration is the basis of religious life."⁶⁰ It is a "total yes" to love of God and neighbour."⁶¹ In accepting this call the woman religious receives an authorization by the Church to proclaim the *Kerygma* in the specific way held by the charism of her Constitutions as interpreted by her Religious Superiors.

Next, in witness to the second reality of faith, a woman religious' life partakes in a unique way of the mystery of the Passion and Death of Christ. "The paschal dimension of consecration, seen in everything conforming the person to Christ, who died and rose, is the ideal model of perfect charity towards God and neighbour."⁶² As she begins to submit to the Constitutions of her Religious Community, to the Evangelical Councils, and to the Common Life, the three essential elements of religious life, she learns how to die to herself and to live in Christ.⁶³ The degree to which the religious willingly undertakes fidelity to the practice of virtue of removing obstacles to charity in relation to these three structures of religious life will be reflected in the degree to which she is "bound to Christ" as a spouse.⁶⁴ This narrow way is her way of experiencing the Passion of Christ.

Religious vows of poverty, chastity, and obedience help to "remove obstacles to charity" by pledging oneself to live as Christ lived in areas which cover the whole of life: possessions, affections, autonomy."⁶⁵ Constitutions provide the religious with a particular charism of a founder or foundress, and it calls the religious to submit to a particular way, rather than try to "want to do everything."⁶⁶ Life-in-common, identified in Canon Law as essential to the definition of a Religious Institute, binds the religious to a particular shared life of prayer, work,

leisure, friendship, cooperation in Apostolate, common spirit, mutual support with other religious, and under the authority of a local superior.⁶⁷

The unique ways in which a religious experiences the passion of Christ is by submission to her Constitution, to the Evangelical Councils, and to her life-in-common. Von Balthasar describes this as follows:

The goal of [her] striving is the unconditional self-surrender that the rule presents to [her] as the form [her] life must take; and the more perfectly [she] keeps [her] vow, the more closely [she] will be assimilated into the redemptive purpose and thereby into the redemptive work of Christ.⁶⁸

This particular experience of the Passion is compared with the passion of the Sacramental Priest who submits himself to the Office of Priest. "The Priesthood is primarily a function and an office...[while the] state of the counsels is not a function; it is an imitation of Christ in the form proper to the vows."⁶⁹

The Priest who experienced the Incarnation through his call in Baptism, Confirmation, and Ordination, now lives out the Passion in submission to the Office of his Priesthood, in *persona Christi*, the Bridegroom.⁷⁰ The woman religious, who experienced the Incarnation through her Call in Baptism, Confirmation, and to Religious Life now lives out the Passion in submission to her Vows and to the essential elements of Religious Life. Since their experience of the Passion is different, it follows that their witness to the Resurrection will also express itself differently.

The complementary ways of proclaiming the *Kerygma* in the Office of Priesthood and in Religious Consecration is brought into sharper focus if we consider that even if, unfortunately, the Celebrant of the Eucharist may not be holy, none-the-less he may, in

exercising his Office make Christ actually present in spirit, body, and flesh. Analogous to the way in which a human father may generate a child by detachment of seed, a Priest may be fecund in detachment from personal interior holiness. Pope John Paul II recognizes a fundamental difference in fatherhood and motherhood which he describes as follows: "The man--even with all his sharing in parenthood---always remains "outside" the process of pregnancy and the baby's birth; in many ways he has to *learn* his own "fatherhood" from the mother."⁷¹ So a Priest's path to sanctity involves ever more perfect submission to his Office, while a religious' path to sanctity involves ever more perfect submission to her Vows. He brings her the actual presence of Christ through the Eucharist, and she brings him the actual presence of Christ to the extent that she has become holy. These two forms of actual presence of Christ are different and complementarity.⁷² The "Lineamenta on Consecrated Life in the Church and the World" quotes *Lumen Gentium* in its attention to the way the "diverse states and vocations express the universal call to holiness in a complementarity and reciprocal manner."⁷³

It is important to consider how being male or being female plays an essential role in a specific vocation, and how having masculine and feminine characteristics relate. This is a delicate area for research, but it has great potential for deepening our understanding of what it means to be a woman or a man called to serve Christ and the Church in complement ways. In addition to the differentiations already considered above, there are two further areas that could bear some reflection. The first concerns the masculine relation to the universal dimension of mission and the feminine relation to specificity of mission. "Just as the risen Lord gave the universal missionary mandate to the college of the apostles with Peter as its head, so this same responsibility now rests primarily with the college of bishops, headed by the successor of

Peter."⁷⁴ The multiple fecundity of the male body is captured in this universal mission in the Church. "Bishops have been consecrated not only for a particular diocese but for the salvation of the entire world."⁷⁵

To identify the universality of mission as a masculine characteristic does not imply that women cannot also be given universal missions. For example, in *Mother of the Redeemer* we are told specifically that Mary participates in the universal dimension of mission after Christ's death. She does so by participating "in the universality of the mediation of the Redeemer, the one Mediator."⁷⁶ So women may be given universal missions, and indeed many are in the contemporary world in which education makes universal proclamation of the Gospel by written word or electronic media available and attractive. In fact, the work of the Daughters of St. Paul participate in a special way in this universal mission. So a man may have a more natural affinity to the universality of mission, and need to learn feminine ways of specifying this mission, while women may have a more natural association with particular missions to particular people, and if given a universal mission by the Church, need to learn how to integrate this masculine characteristic into their apostolate.

The second area we could reflect on with respect to the relation of male identity and universal masculine characteristics concerns the gift of the male priest in the Sacrament of Confession to forget what he hears after he has left the confessional. This gift of masculine detachment may be a particular aid in the ability of the Priest to hear confessions. In contrast, a woman, by virtue of her femaleness, tends towards attachment and "pondering in the heart" what she heart. While she can learn the masculine characteristic of detachment, it is not rooted in her identity in the same way as it is for a man.⁷⁷

All forms of Christian life demand a willingness to undergo continuous conversion out of love for Christ. However, consecrated life undertakes a particular obligation with respect to conversion.

Religious life itself is an ongoing, public, visible expression of Christian conversion. It calls for the leaving of all things and the taking up of one's cross to follow Christ throughout the whole of life. This involves the asceticism necessary to live in poverty of spirit and of fact; to love as Christ loves; to give up one's own will for God's sake to the will of another who represents Him, however imperfectly.⁷⁸

In the "Lineamenta on Consecrated Life," the obligation for personal conversion of religious is emphasized. Religious are asked to undertake "continuous spiritual renewal," "continually striving towards holiness," and to maintain an attitude of "continuous conversion."⁷⁹ This obligation demands a dynamic grasping of the Passion in daily efforts to strive towards a greater perfection in holiness.

The importance of the willingness to choose a response of continuous self-conversion for the proclamation of the *Kerygma* cannot be overestimated. In fact, Pope John Paul II stated this with vehemence in his recent encyclical *One Missionary Activity* when he stated: "We cannot preach conversion unless we ourselves are converted anew every day."⁸⁰

To witness the third reality of faith, women religious, by their very vocation are called to be an "eschatological sign" of the Kingdom of Heaven. Canon Law explicitly states that: Religious "are a splendid sign in the Church, as they foretell the heavenly glory."⁸¹ Religious proclaim in their very being that the Resurrection has occurred, that death has been overcome, that Christ is present and is their Saviour. *Lumen Gentium* states

For the People of God has here no lasting city but seeks the city which is to come, and the religious state of life, in bestowing

greater freedom from the cares of earthly existence on those who follow it, simultaneously reveals more clearly to all believers the heavenly goods which are already present in this age, witnessing to the new and eternal life which we have acquired through the redemptive work of Christ and prelude our future resurrection and the glory of the heavenly kingdom.⁸²

Crucial to this witnessing of women religious to the Resurrection and the Kingdom of God is the understanding that the *Kerygma* is proclaimed to be taking place in the present, and not just in some future time either at the end of the world or at the time of their death. So the first and foremost way in which women religious proclaim the *Kerygma* is by being living signs of the resurrection in their own life.

When women enter into the spousal bond with Christ as called to a particular religious community, they say "Yes" to a specific incarnation, "Yes" to undergoing the Passion with Christ and in Christ, and "Yes" to witnessing to the Resurrection of Christ with the Holy Spirit. In fact, it is binding on Religious to proclaim the Resurrection in this way. In *Mutual Relations* we are told:

Religious and their communities are called upon in the Church to give a visible testimony of their total consecration to God. This is the fundamental option of their Christian existence and the first objective to be attained in their distinctive way of life. Whatever the specific character of their Institute, religious are, in fact, consecrated in order to proclaim publicly in the Church-Sacrament that 'the word cannot be transfigured and offered to God without the spirit of the beatitudes.' (LG.31)⁸³

This binding obligation of religious and religious communities encompasses the first three of the aspects of the *Kerygma* mentioned at the beginning of this paper, namely that there be a public proclamation, that it be made by a proclaimer, authorized by God, and made in the name of God and in the power of the Spirit to those listening.

In an address by the Holy Father to 800 Superiors General in May 1993 this Apostolic Mission of Women Religious was again emphasized:

Each of you can legitimately feel called by name, looked upon with a special predilection by the divine Master. "I chose you...to go..." Christ's statement explains quite well how, in your situation as apostolic women religious, *vocation is for mission*.

Like the women who accompanied the Lord during his preaching, to Calvary and beyond death, in order to be the first to proclaim his resurrection, you too are called by the special bond of your consecration to be *living witnesses of the Gospel*. Therefore, in the variety of its charisms, the apostolic religious life for women is given to the Church so that, as the Bride of Christ, she may fully express her own mission of grace and bear witness to all of the 'inscrutable riches of Christ' (EPH. 3:8)

In reality religious life is rooted in the joyful confession of Jesus' resurrection and in the conviction and personal adherence to the risen Christ in order to be a credible proclamation in the world of his presence, of God's love which is stronger than death and sin, or the glorious destiny of our life.⁸⁴

To conclude this section on women religious and *Kerygma* we can now summarize the ways in which women religious fulfill the seven characteristics identified with the traditional proclamation of the *Kerygma* in the history of the Church: 1) by their living witness and apostolic works, they make a public proclamation of salvation in Christ; 2) they are authorized by the Church through their call into religious life in a specific community; 3) they make their proclamation in the name of the God through their spousal bond to Christ and in the power of the 'one-spirit' who unites them; 4) they dispose their hearers to conversion by their own commitment to ongoing conversion; 5) they make Christ actually present by the degree to which they have become holy themselves; and 6) they proclaim the *kerygma* both as an individual religious and as a religious community.

In the history of the Church there have been many excellent models of women religious who have proclaimed the *kerygma*. In the final section of this paper a few of these women will be considered.

IV. Models of *Kerygma* for Women Religious

The first and prime model of *kerygma* for women religious is, of course, the Mother of God herself. In *Mutual Relations* women religious are advised to "imitate Mary" in a significant way in their vocation.⁸⁵ Vatican II has opened a new way to understand Mary's leadership by its emphasis upon the concept of the People of God as a Pilgrim Church. In *Redemptoris Mater* an entire section is dedicated to "The Mother of God at the Center of the Pilgrim Church."⁸⁶ Mary is now to be understood as a proper guide for pilgrims precisely because she has taken the same pilgrimage herself.⁸⁷ She was the first Christian pilgrim, the first to experience and bear witness to the Incarnation, Passion, and Resurrection of Our Lord.⁸⁸ That experience, in addition to the perfection with which she made her pilgrimage, makes her the perfect guide for others.

Religious are living the life of the "perfection of striving for perfection"⁸⁹ through their obedience to the evangelical councils, and to the mission of their constitutions, and through their efforts to remove all obstacles to charity in their life-in-common and in their apostolic work. Religious "strive to live now what they will be in the after life."⁹⁰ Mary anticipated all of these dimensions of striving in religious life in the particular aspects of her own mission to be the Mother of God, although they were not formally or publicly pronounced. Mary is already the "eschatological fulfilment of the Church."⁹¹

In addition, the Blessed Mother lived over and again the mystery of the resurrection in her own life even before the Passion of her son so that she was able to bear witness to the *Kerygma* in anticipation of the great moment during which it was revealed to other disciples. Mary was given a "spiritual motherhood, born from the heart of the Paschal Mystery of the Redeemer of the world."⁹² We have already mentioned Mary's receptive dynamism at the invitation of the Angel Gabriel to become the Mother of God, "Let what you have said be done to me." (Lk. 1:38) In this act she received her Mission from the donative principle of the Holy Spirit, and as a female she welcomed and began to foster the new life of Jesus Christ that God gave to her.

The union between Mary and Christ through the action of the Holy Spirit prefigures the union between Christ and the Church.⁹³ Mary as female Virgin and Mother, is united to God as Spouse of the Holy Spirit.⁹⁴ Next, "the Church is the spouse of Christ."⁹⁵ Here all men and women participate in the nuptial mystery of union with Christ through the Church. The "Marian dimension of the life of Christ's Disciples...is true of every disciple of Christ, of every Christian."⁹⁶ Then, individual women religious become a sign of the spousal bond between Christ and the church, especially through their vow of chastity, but also through the manner of their self-gift and fecundity.⁹⁷ "Thus for all Christ's faithful religious recall that wonderful marriage made by God, which will be fully manifested in the future age, and in which the Church has Christ for her only Spouse."⁹⁸ So Mary prefigures the spousal relation, the Church is the Spouse of Christ, and a woman religious is a sign of that spousal bond. This is the Incarnational reality of Mary as Model for women religious.

Next we will consider The Blessed Mother's way of modeling the Passion of Christ for religious. Mary's experience of the Passion was predicted by Simeon: "A sword will pierce your own soul too--- so that the thoughts of many may be laid bare." (Lk. 2:35) This second form of receptive dynamism was repeatedly experienced by Mary before Golgotha; it was experienced by her as mother precisely in her mission of fostering new life. A simple listing of some of the crucial existential moments of the passion in her life will substantiate this fact. Mary suffered a death to her natural human expectations in her marriage while pregnant to St. Joseph, in her manner and situation of giving birth, in the murder of several innocent infants because of her son, in her flight in danger as a refugee, in the three day's searching for her lost son, and in her times of separation from her son during his public ministry.⁹⁹ In each of these situations Mary underwent a Passion because of Christ, through Christ, and with Christ. Christ and Mary are "indissolubly joined in Incarnation and Passion."¹⁰⁰ In her "pilgrimage to the foot of the Cross there was simultaneously accomplished her maternal cooperation with the Savior's mission through her actions and sufferings."¹⁰¹ In this way Mary gives religious a living model of how to proclaim the *Kerygma* through their spousal bond with the Passion of Christ.

It was precisely the Blessed Mother so faithfully received the marks of the passion, that she was able to bear witness to the resurrection even in the midst of the ultimate Passion of our Lord during his crucifixion.¹⁰² Adrienne von Speyer suggests that it was Mary's witnessing to the *Kerygma* that enabled Magdalen to pass through her experience of the Passion on Calvary in order to eventually become the first to publicly proclaim the *Kerygma* to the Apostles.¹⁰³ At the foot of the cross, Jesus shifts Mary from her focus as his own mother in the flesh to her spiritual motherhood in the Kingdom of God.¹⁰⁴ This new spiritual motherhood "emerges from

the definitive accomplishment of the Redeemer's Paschal Mystery."¹⁰⁵ Mary's motherhood of Christ is called: "a sign of an eschatological hope."¹⁰⁶ Mary is the pilgrim guide because she traversed the land first. She made a "pilgrimage through faith, by "the power of the Risen Lord."¹⁰⁷ Mary, the "Christ-bearer," was the first woman to proclaim the *kerygma*. Therefore, Mary gives us the living model of how women religious proclaim the *kerygma* through their spousal bond with Christ's Resurrection.

John Paul II refers to two complement calls in the Church as the Marian and the Petrine profiles of vocation. "In this vision of the church Mary precedes the people of God who are still pilgrims."¹⁰⁸ He directly refers to these two dimensions of vocation as complementary: "The link between the two profiles of the church, the Marian and the Petrine, is profound and complementary."¹⁰⁹ He describes the Marian dimension as antecedent to the Petrine, because the function of the Bishops and Priests "has no other purpose except to form the church in line with the ideal of sanctity already programmed and prefigured in Mary."¹¹⁰ In this description we find again the key concept that the female manner of vocation effectively proclaims the *Kerygma* to the extent that she gives birth to Christ, or to the extent that she is holy.

In complement with this manner of making Christ actually present through the *Kerygma*, women religious make Christ present only to the degree to which they have become holy. "...holiness is measured according to the 'great mystery' in which the Bride responds with the gift of love to the gift of the Bridegroom."¹¹¹ Mary, who is called "full of grace," is "most holy," and therefore she makes Christ actually present to everyone who comes within reach of her own witness to the *Krygma*.¹¹² Mary is indeed "the Christ-bearer!" That is why she is the prime model for women religious and *Kerygma*.

Mary Magdalen is the second model for women religious in the proclamation of the *Kerygma*. "She is the first to meet the Risen Christ."¹¹³ Previously she had received the Word of God when she converted and chose Jesus as her personal Saviour. Then, she began to live a life of chastity, obedience, and poverty. In addition, she participated, in an anticipatory way, in life-in-common during Jesus' public ministry, during his crucifixion, and after his death as she came with other women to his tomb. Then, Jesus led her step by step from the experience of His Passion to the experience of his Resurrection as he called her name: "Mary!" and she answered: "Master!" (Mk. 20:16) Finally, Jesus missioned her not to cling to him, but to go to the Apostles and proclaim the good news of his resurrection.

After Magdalen herself came to believe in the Resurrection, Christ sent her to proclaim the *Kerygma* to the disciples. This is a particular mission to particular people. Because of this specific mission, "she came to be called 'the apostle of the Apostles.'¹¹⁴ However, the apostles were not ready themselves to participate in the feminine receptive principle of Christian life. "But they did not believe her..." (Mk. 16:11) However, Mary Magdalen's witness may very well have fulfilled the female function of preparing the way for the reception of the Good News which the apostles later received. In fact, *Mutual Relations* emphasizes precisely this point:

"...it was nevertheless women who were the first to have the privilege of seeing the risen Lord, and it was they who were charged by Jesus to take the first paschal message to the Apostles themselves (cf. Mt 28:7-10; Lk 24:9-10; Jn 20:11-18), in order to prepare the latter to become the official witnesses to the Resurrection."¹¹⁵

A woman prepared the way for the Office of Priesthood to officially and universally proclaim the *Kerygma*. This function of preparing others shares in the Mother of God's faith which "precedes the apostolic witness of the Church."¹¹⁶

In the moment of acting out her mission, Magdalen moves from the receptive female dynamism present in her experience of Incarnation and Passion, to the donative dynamism present in proclaiming the *Kerygma* to others. In this phase of her development she partakes of the mystery of the resurrection analogous to Mary's proclamation at Cana: "Do what ever He tells you." (Jn. 2:6) Both women prepare the way for the coming of Christ. In Mary's situation, the servants were able to participate in the feminine donative reception of the word as Mary, Mother of God suggested; while in Magdalen's situation, the apostles were not ready to be feminine in relation to her donative gift.

Adrienne von Speyer further compares the two unique models of Mary and Magdalen with respect to their experience of the *Kerygma*. After Magdalen recognizes the risen Lord and receives her Mission, she goes forth in pure faith, no longer clinging to Jesus as he was previously in life.

The whole mission is a matter of pure faith that needs no further attestation by appearances of the Lord. Magdalen has become confirmed in holiness, just as the Mother was confirmed in holiness at her conception. And whereas the Mother was redeemed in anticipation of the Cross, Magdalen was clearly and tangibly redeemed as a result of the Cross.¹¹⁷

Women religious can model themselves after Magdalen in various ways: in her manner of conversion, and then in her obedience in mission.

"Consecration inevitably implies mission."¹¹⁸ Women religious announce the Good News both individually and corporately. First of all, they do this by the witness of their personal lives. "Not only directly in works of announcing the Gospel but even more forcefully in the very way that they live, they should be voices that affirm with confidence and conviction: We have seen the Lord. He is risen. We have heard His word."¹¹⁹ The extent to which they achieve the

perfection of love for which they strive will be the extent to which they proclaim the *kerygma* by the witness of their consecrated lives individually and communally.¹²⁰

Secondly, religious announce the Good News by the individual and corporate works they exercise in their apostolic missions. These missions are approved by the Church and carried out in a corporate and individual manner. Today religious are called into new forms of evangelization as well as those more traditional forms so long in existence in the Church. "The new evangelization today also urges adoption of that "enterprising apostolic character," common to an authentic apostolic creativity and based precisely on the charisms of the Spirit, so that new methods might be brought about as well."¹²¹

In a spirit of "missionary cooperation," Episcopal conferences and conferences of Major superiors share a common concern for proclaiming the *Kerygma* in varied ways.¹²² Our own example of the creative dynamic between Cardinal Hickey and the Council of Major Religious Superiors is testimony to the effectiveness of these complement vocations. The "Lineamenta on Consecrated Life" points to Religious Superiors as having a particular task to be "authentic animators of spiritual and apostolic renewal and individual communities."¹²³ There is a complement call to clergy, religious, and laity to this new evangelization.¹²⁴ This call is addressed to individuals and to communities of persons. The goal is union with God and participation in the life of the Holy Trinity.¹²⁵

If we consider later models for proclaiming the *Kerygma* at later times in Church History, the two women Doctors of the Church come immediately to mind: St. Catherine of Sienna and St. Teresa of Avila. We will now reflect briefly on their particular contributions to our topic. In particular we will consider a way in which St. Catherine teaches us about an

essential precondition for proclaiming the *Kerygma* and a way in which St. Teresa teaches us about the fruits of authentic proclamation of the *Kerygma*.

St. Catherine, a third order Dominican, spent her life teaching others about the place of Christ in their lives. In her *Dialogue* she describes conversations she had with God, the Father. At first, Catherine focuses on the glorified body after the resurrection of the dead,¹²⁶ but then later she reflects that "it is a greater marvel to see the soul not leaving the body in this union than to see a host of dead bodies resurrected."¹²⁷ Catherine affirms the value of intense prayer during this life rather than concerning herself exclusively with the next life.

The connection between prayer and the Resurrection is well noted by the Church in *Essential Elements*:

The religious who embraces concretely a life of total consecration is called to know the risen Lord by a warm, personal knowledge, and to know Him as One with whom he or she is personally in communion: "This is eternal life: *to know* the only true God and Jesus Christ whom he has sent. (Jn. 17:3)¹²⁸

Prayer is the means by which a religious establishes this personal relationship with Christ, her spouse.

Towards the end of her *Dialogue*, Catherine articulates an apostolic dimension to the proclamation of the *kerygma* through the witness of persons who allow themselves to be united to Christ in His Passion, Death, and Resurrection:

Truly these last can be called another Christ crucified, my only-begotten Son, because they have taken his task upon themselves. He came as a mediator to put an end to the war and reconcile humanity to me in peace by suffering even to the shameful death of crucifixion. In the same way must these be crucified and become mediators in prayer, in word, in good holy living, setting themselves up as an example to others. The precious stones of virtue shine in their patience as they bear other's sins. These are

the hooks with which they catch souls...And to join the story of what took place before the resurrection with the story of what took place after, know that when they draw the net back in and count the catch in self-knowledge, they take in such an abundance of soul-fishes that they have to call on a partner to help them take out of the net because they cannot do it alone.¹²⁹

Catherine's own apostolic life was so joined with her life of prayer that the two flowed continuously one from and into the other.

St. Catherine's emphasis on prayer is echoed in Canon 673 for the Apostolate of Institutes of Consecrated Life: "The apostolate of all religious consists primarily in the witness of their consecrated life, which they are bound to foster through prayer and penance." The effectiveness of Catherine's proclamation of the *Kerygma* testifies to the depth of her prayer. She continuously sought to bring her hearers to conversion to the risen Christ. In her letters to Charles, King of France, leaders of the government of Bologna, Pope Gregory XI, Urban VI, and numerous others, she constantly called others to conversion and to an integrity in their vocation and apostolate.¹³⁰

In St. Catherine's life we can see so many characteristics of authentic religious life: willingness to receive the Incarnation, to undergo the Passion, and to go forth in mission to witness the truth of the Resurrection to others. However, for purposes of emphasis we chose to consider here the way in which she models a life committed to prayer in union with the Risen Christ and to an apostolate dedicated to bringing others to conversion through her own personal witness and the unique way she had of proclaiming the *Kerygma*.

The final model we will consider in this presentation is the Doctor of the Church, St. Teresa of Avila. This seventeenth century reformer of the Carmelite Order also left many works in which she described the place of prayer in the dynamics of her religious life. She also

anticipated in many ways the Norm of religious life which states that: "The first and principal duty of religious is assiduous union with God in prayer."¹³¹ And even though St. Teresa was consecrated as a contemplative nun in the traditional sense, her mission in the Church also involved apostolic works of reform and renewal, and therefore her reflections contain much that is relevant to our topic.

St. Teresa repeatedly stated that the first goal of religious life is union, with Christ as Spouse. She used many metaphors for spiritual marriage such as the joining of two wax candles and the merging of a single flame, the joining of rain with a river, or the joining of two separate streams of light into one in a room.¹³² She concludes: "Perhaps this is what St. Paul means in saying *He that is joined or united to the Lord becomes one spirit with him*, and is referring to this sovereign marriage."¹³³

St. Teresa of Avila articulates the ways in which a religious is joined to Christ both in His Passion and in His Resurrection. In fact, she insists that both mysteries must be lived over and again, even simultaneously.¹³⁴ Teresa often describes the interior fruits of this spousal bond with Christ in the Passion and in the Resurrection as sorrow and joy. Even in early stages in religious life, when the union with Christ, as Spouse, is not yet perfect, she claims that "the joy is virtuous and the sorrow very meritorious."¹³⁵ Other fruits of the union include hope, the kindling or wounding of love, and the practice of good works to one's neighbours. She emphasizes frequently that the goal of all prayer is always a life of charitable good works towards those with whom we live. For our purposes, in bringing this presentation to a close, we will reflect on another primary fruit of authentic religious life that St. Teresa often considers, or joy.

Teresa describes the effect of her entry into the Novitiate. "As soon as I took the habit, the Lord gave me an understanding of how He favors those who use force with themselves to serve Him...[I] experienced a new joy which amazed me. And I could not understand where it came from."¹³⁶ Her joy, even at this early stage in her religious life came as a gift of union with the resurrected Christ in direct relation to her understanding of her call to a specific Passion of personal self governance to the essential elements of religious life, or in her expression to 'use force with themselves to serve Him.'

In a description offered much later in her religious life, after her personal reform, the reform of her community, and deep purification in her prayer, St. Teresa describes the way in which sorrow and joy appear to occur simultaneously. Here the Passion and Resurrection occur simultaneously because the union with Christ is complete: She says: "Bodily suffering and spiritual happiness I already knew were truly possible; but such excessive spiritual pain with such very great joy---this bewildered me."¹³⁷ The expression of the *Kerygma* in the disciple has been conformed to the *Kerygma* in God in which history is gathered into a single moment.

Here we discover a dynamism with respect to the experience of the *Kerygma* that should be carefully noted. When a religious begins to live the experiences of Incarnation, Passion, and Resurrection she usually experiences them occurring in a lengthy temporal sequence with long periods between each of these the mysteries. As religious life progresses, however, and the religious woman works authentically through the personal call into Incarnation, Passion, and Resurrection through Christ her Spouse, the lengthy times between the mysteries decrease until in complete holiness they are all lived simultaneously in Christ and with Christ. This is why the

Blessed Mother was able to witness to the Resurrection to Mary Magdelene simultaneous to her witnessing of the Passion on Calvary as described above.

St. Teresa is a prime model for women religious in proclaiming the *Kerygma* in her witness to integrity of religious life and her call to continuous conversion to both those religious who lived under her guidance as religious superior and of those laity and priests who turned to her for spiritual direction. In her written works and letters we can see all of the signs of developing holiness and striving for perfection.¹³⁸

What are some of the signs of authentically living the *Kerygma* in religious life? Conciliar documents are explicit in identifying the signs of resurrection: an interior fire which sets a person ablaze, magnanimity, spiritual freedom, integration of the faculties, purification of thoughts, spiritualization of the senses, a deep interior life, sharing in the Church's mission, and an unmistakable spirit of joy.¹³⁹ Each one of these characteristics could bear a reflection in itself. However, we will limit ourselves to considering the one that St. Teresa emphasized so often, or joy.

Paul VI brought attention to the *Kerygma* dimension of the expression of joy in religious when he identified it as "foreshadowing man's liberation in eternal and absolute joy,"¹⁴⁰ So the personal witness that a religious gives to her bond as spouse with the resurrected Christ radiates outwards as a visible sign and in and of itself proclaims the *Kerygma*.

Not only does the individual religious witness to the *Kerygma* in this way, but also the religious community witnesses as a whole. These characteristics include: unity of mind and heart, union in charity, dynamism of corporate apostolic works, service to the Church, and the spirit of the beatitudes. "...the unity of the brethren is a symbol of the coming of Christ (cf. In

13:35; 17:21) and is a source of great apostolic power." ¹⁴¹ Indeed, this communal proclaiming of the *Kerygma* can often be even more effective in bring others to conversion, than does an individual witness. "To the extent that this joy radiates from your communities, it will be a proof to everyone that the state of life which you have chosen is helping you by the threefold renunciation of your religious profession to realize the greatest possible expansion of your life in Christ." ¹⁴²

Thus we can give a very brief answer to the fundamental question: How does a woman religious, or how do communities of women religious bear witness to the *Kerygma*? By joyfully proclaiming in witness and works: "Christ has died and risen. He has set us free. He is the saviour of the world! Come, follow Him."

Notes

1. John Paul II, Encyclical *Redemptoris Missio* (On Missionary Activity), #42-#46. See also, Karl Rahner and Karl Lehmann, *Kerygma and Dogma* (New York: Herder and Herder, 1969), 18; and "Kerygma," *New Catholic Encyclopedia* (New York: McGraw Hill, 1967), vol. viii.
2. *On Missionary Activity*, #16-#18; See also Rahner and Lehmann, "Kerygma is always anamnesis and prophecy at once." Rahner and Lehmann, *Kerygma*, 19.
3. *The Jerusalem Bible* (Garden City, New York Doubleday and Company, 1971).
4. *Mulieris Dignitatem* (On the Dignity and Vocation of Women), #15.
5. Rahner and Lehmann, *Kerygma*, 23.

6. A similar proclamation is made by Peter before the Sanhedrin in Acts 4:10-12; "...it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and no other that this man is able to stand up perfectly healthy, here in your presence, today...For of all the names int he world given to men, this is the only one by which we can be saved." However, this proclamation did not lead to conversion in the hearers.

7. *On Missionary Activity*, #16.

8. "From Paul, a servant of Christ Jesus who has been called to be an apostle, and specially chosen to preach the Good News that God promised long ago through his prophets in the scriptures...it is about Jesus Christ our Lord who...was proclaimed Son of God in all his power through his resurrection from the dead...He not only died for us- he rose from the dead, and there at God's right hand he stands and pleads for us...If your lips confess that God raised him from the dead, then you will be saved." (Rom. 1:1-4, 8:34, and 10:10-11)

9. Acts 13:32. This proclamation at Antioch is recorded in Acts 13:16-41.

10. *Gaudium et Spes*, #21.

11. *Gaudium et Spes*, 21. See also, Pope John Paul II, 1988 Holy Thursday Letter, "Priest's Spiritual Fatherhood,"...he would entrust to us the sacrament of his body and blood, the sacrament of his redeeming death and resurrection, in order that we might celebrate this ineffable sacrament in his name, indeed, *in persona Christi*., #6.

12. Gerald Emmet Cardinal Carter, Archbishop of Toronto "Do This in Memory of Me:" A Pastoral Letter upon the Sacrament of Priestly Orders, (Toronto: December 8, 1983), "In the Eucharistic celebration, the priest offers, *in persona Christi*, the sacrifice of Christ for his Bridal Church, his Body. By this sacrifice, in its sacramental representation the Church comes to be." 45.

13. Cardinal Carter, *Pastoral Letter*, 47.

14. Rahner and Lehmann, *Kerygma*, 23.

15. Pope John Paul II, 1988 Holy Thursday Letter, "Yes, the same body! When we celebrate the eucharist, through our priestly ministry there is made present the mystery of the incarnate Word..." , #1.

16. *Gaudium et Spes*, #25.

17. *Christus Dominus* (Decree on the Pastoral Office of Bishops in the Church), #13.
18. *Catechesi tradendae* (Catechesis for Our Time), #21.
19. *Catechesis for Our Time*, #20.
20. *Catechesis in Our Time*, # 25.
21. "The Role of Women in Evangelization," *Vatican Council II: More Post-Conciliar Documents*, ed. Austin Flannery, OP. #96, Introduction, p. 319.
22. "The Role of Women in Evangelization," 321-2. A similar list is offered as characteristics of Mary's femininity in *Redemptoris Mater* (Mother of the Redeemer): "the self-offering totality of love; the strength that is capable of bearing the greatest sorrows, limitless fidelity and tireless devotion to work; the ability to combine penetrating intuition with words of support and encouragement.", #46.
23. *Essential Elements in the Church's Teaching on Religious Life as Applied to Institutes Dedicated to works of the Apostolate*, Norm # 4. This restates Canon #607.1, "Religious life, as a consecration of the whole person,..."
24. Fr. Max Thurlan (Member of the International Theological Commission), *L'Osservatore Romano*, 24 March 1993, 8.
25. Paul VI, Apostolic Exhortation *Marialis Cultus* (For the Right Ordering and Development of Devotion to the Blessed Virgin Mary), 34.
26. See *The Church and Women*, a compendium of articles on some Catholic writers on this topic, ed. Helmut Moll, (San Francisco: Ignatius Press, 1988).
27. Both Stein and Bernard Lonergan develop a framework within which to understand this hierarchy. Lonergan calls it the integration of the conjugate set of forms by the central form of the human being. See also, John Paul II, Apostolic Constitution *Ex Corde Ecclesiae* (On Catholic Universities) for the role of philosophy in integrating the different disciplines> "Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel...", #16.
28. Aristotle, *Posterior Analytics*, 92b 36-38.

29. Aristotle, *Generation of Animals* 725a 25 and 716a 9-17. This dynamic definition is associated with another dynamic definition, namely that in generation the male provides the form and the female the matter. See *Generation of Animals* 738b 20-25
30. *Generation of Animals*, 729b 15-20.
31. This replaces Aristotle's mistaken understanding that the female only provides matter or that the male only provides form to the developing conception, the basis on which he made his abstractions that the male principle was active and the female principle was passive. However, the sperm and egg are both material and formative in conjunction with one another.
32. Pope John Paul II, *On the Dignity of Women*, #30.
33. See especially chapters five and six of *The Acting Person* (Dordrecht: D. Reidel, 1979).
34. Pope John Paul II, "A Profile of 1987: Address to the Curia," #5.
35. *Perfectae caritatus*, #5. See also, "Lineamenta," #6.
36. *Dignity of Women*, #24.
37. See Margaret Mead, *Male and Female: A study of the sexes in a changing world* (New York: Dell, 1969). Mead argues that there are no universal male or female characteristics or masculine and feminine characteristics. I argue that there are some universal male and female, some universal masculine and feminine characteristics, and some culturally variable masculine and feminine characteristics.
38. *Dignity of Women*, #20. "One cannot correctly understand virginity---a woman's consecration in virginity---without referring to spousal love. It is through his kind of love that a person becomes a gift for the other. Moreover a man's consecration in priestly celibacy or in the religious state is to be understood analogously." See also, "Lineamenta on Consecrated Life in the Church and the World," #21
39. *Dignity of Women*, #18.
40. *Dignity of Women*, #18.
41. *Dignity of Women*, #18.
42. *Dignity of Women*, #8.

43. In a recent article David Schindler struggled to articulate the way in which the Blessed Trinity can be understood as sharing in generative principles. He argued that God the Father is masculine in relation to Christ and to the world. He forever begets the son and created the world in donative generation outside Himself. At the same time, the Father is feminine in relation to receiving the Son and the Spirit and in receiving the redeemed in the world through the Son. Christ, the Son is masculine with respect to the Spirit and with respect to the world. He co-spirates the Holy Spirit with the Father and He creates the world with the Father outside of Himself. Further Christ is feminine in relation to the Father because he is actively receptive and allows himself to be perfectly 'fertilized' by the Father's will.

It is in the masculine dynamism of Christ, that he is High Priest, representing the Father; and it is in the feminine dynamism that he generates the Church. In this way, Christ expresses the masculine dynamism of the Father through his sacrifice as Bridegroom and through the Sacramental Priesthood, and His feminine dynamism through Mary's *Fiat*, His Bride the Church, and in a unique way through the particular vocations of women religious.

Schindler summarizes this as follows: "As representative of the Father's initiative, the Son is masculine; as receptive in relation to the Father from all eternity, the Son is feminine; finally, the Son, in generating the receptive womb of Mary in order then, as it were, to receive back his own (masculine) priesthood, is thereby---that is, in the act of receiving back his own priesthood in and with Mary---feminine. It is this distinction between masculine and feminine in Christ which founds the distinction between the ordained and common priesthood.

The Holy Spirit, in contrast, is feminine in relation to the Father and Son from whom He proceeds, but He is masculine in relation to the world in which He generates in the Sacraments and through the Word of God which enters into our hearts and minds, and through the sevenfold Gifts He bestows on us.

See, David Schindler, "Catholic Theology and Gender," *Communio*, Summer 1993, pps. 210-222. Schindler is articulating von Balthasar's theory.

44. *Dignity of Women*, #7.

45. *Dignity of Women*, #5.

46. "The Role of Evangelization," 320.

47. The cultural variation can be found in the area of which sex takes initiative in relationships, or in which sex engages in particular kinds of work, for example. This characteristic then becomes identified with being masculine or feminine in a particular

culture even though the opposite division may be the case in an alternate culture.

48. See, John Welch, O. Carm., *Spiritual Pilgrims: Carl Jung and Teresa of Avila* (New York/ Ramsey: Paulist Press, 1982), 183 where he describes her way of integrating masculine and feminine characteristics in spiritual marriage.

49. Edith Stein, "Vocations of Man and Woman," *Essays on Women* (Washington DC: ICS Publications, 1987), 84. Stein's feminine characteristics are very similar to those mentioned above. Her masculine characteristics include such things as the ability to divide complex tasks, to have a keen intellectual sense, to exercise the will in exterior specialized choices, to enhance individual abilities to the highest level of achievement, to be bold and full of determination.

50. *Dignity of Women*, #23.

51. *Dignity of Women*, #25.

52. *Dignity of Women*, #20.

53. For references to the religious habit as the sign of consecration see: *Essential Elements* norm. 37 and Can. 669.

54. Pope Paul VI, Apostolic Exhortation *Evangelica Testificatio* (On the Renewal of Religious Life according to the Teaching of the Second Vatican Council), #13.

55. *Renewal of Religious Life*, #24.

56. *Renewal of Religious Life*, #53.

57. *Mutual Relations* (Directives for Mutual Relations between Bishops and Religious in the Church), no. 92, #49.

58. *Mutual Relations*, # 50.

59. John Paul II, "Letter to All Consecrated Persons Belonging to Religious Communities and Secular Institutes on the Occasion of the Marian Year, #III.

60. *Essential Elements*, #5.

61. *Lineamenta on Consecrated Life*, #8.

62. *Lineamenta on Consecrated Life*, #11c. The passage continues with clear reference to the *Kerygma*: "Such participation in the mystery of Christ, crucified and risen, should manifest itself in every form of the consecrated life, in union with his voluntary emptying of self and fullness of life according to the Spirit, in

his humility and obedience, in his fortitude and charity, and in his joy and newness of life, all in view of an authentic witness to the resurrection." See also, *Evangelica Testificatio*, #6, 9, and 24.

63. *Essential Elements*, norms 4, 17, and 12. See also, *Perfectae Caritatis* #1-3; and *Lumen Gentium*, #44.

64. *Perfectae Caritatis*, 1, and Letter of John Paul II to All Consecrated Persons Belonging to Religious Communities and Secular Institutes on the Occasion of the Marian Year, 111.

65. *Essential Elements*, 15. See also *Lumen Gentium* 44-46.

66. *Essential Elements*, 27.

67. Can. 607.2 and *Essential Elements*, #3, 4, 10-11, 18-22 and norm 8. See also, *Lineamenta on Consecrated Life*, #9, *Perfectae Caritatis*, #15, and Can. 665.

68. Hans urs Von Balthasar, *The Christian States of Life* (San Francisco: Ignatius Press, 1983), 270.

69. Von Balthasar, *The Christian States of Life*, 267, 269.

70. 1988 Holy Thursday Letter, #4-5.

71. *Dignity of Women*, #18.

72. The Ordained Priest in the sacrament of the Eucharist "makes present and actual Christ's sacrifice and his offering by the Church." *Inter insigniores* (Admission of Women to the Priesthood), #4.

73. "Lineamenta on Consecrated Life," #10 and *Lumen Gentium*, #44. This manner of proclaiming the *Kerygma* is distinctly male because Christ was incarnated as a male human being, and because the sacrament flows from the nuptial union of Christ with His Church. *Inter insigniores*, #5. "That is why we can never ignore the fact that Christ is a man. And therefore, unless one is to disregard the importance of this symbolism for the economy of Revelation, it must be admitted that, in actions which demand the character of ordination and in which Christ himself, the author of the Covenant, the Bridegroom and Head of the Church, is represented, exercising his ministry of salvation---which is in the highest degree the case of the Eucharist---his role (this is the original sense of the word *persona*) must be taken by a man."

74. *On Missionary Activity*, #63.

75. *One Missionary Activity*, #63.

76. *Mother of the Redeemer* #40.
77. If we think about women trained as psychiatrists and psychologists, we can see a professional capacity for detachment that they develop. However, therapy differs from confession in that the therapist does 'hold in her mind or heart' what the person has told her, in order to develop further insights in subsequent meetings. The confessor, on the other hand, must forget what he has heard.
78. *Essential Elements*, #31.
79. "Lineamenta on Consecrated Life," #31 and #31a.
80. *On Missionary Activity*, #47.
81. Can. 573.1. The Lineamenta on Consecrated Life repeats this definition and emphasizes the "eschatological dimension" of the religious call, #5, and #10. See further, "Today's world needs evangelizers of God's love and heralds of transcendence and the supernatural, with a decisive witness to the eschatological sense of life, culture, work and the obligation to do good for others, offering to this world the spirit of the Beatitudes and the charisms of the Holy Spirit, who leads history toward the Kingdom.", #29e.
82. *Lumen Gentium*, 44.
83. *Mutual Relations*, 14.
84. Pope John Paul II, Address to International Union of Superiors General, *L'Osservatore Romano* 26 May 1993.
85. *Mutual Relations*, #49.
86. *Lumen Gentium*, chaps vii and viii, and *Mother of the Redeemer*, Part II.
87. John Paul II, Letter to all Consecrated Persons, 1.
88. *Mother of the Redeemer*, #2, 5, and 6.
89. ref. von balthasar
90. *Essential Elements*, #8. See also, "Lineamenta on Consecrated Life," #44a.
91. *Mother of the Redeemer*, #6.
92. *Mother of the Redeemer*, #44.
93. *Mother of the Redeemer*, #1.

94. Pope John Paul II, Wednesday Audience, May ^{2, 1990} ~~2000~~ in L'Osservatore Romano 7 May 1990, 11.
95. *Mother of the Redeemer*, #43.
96. *Mother of the Redeemer*, #45. See also, *Dignity of Women*, #27.
97. *Essential Elements*, norm 18. See also, "Lineamenta on Consecrated Life," # 7 and *Evangelica Testificatio*, #7.
98. *Perfectae Caritatis*, #12
99. See *Mother of the Redeemer*, #14-17.
100. *Mother of the Redeemer*, #1-2, and *Lumen Gentium*, #8.
101. *Mother of the Redeemer*, #39.
102. *Mother of the Redeemer*, #39.

103. Adrienne von Speyer describes this anticipatory proclamation of the *Kerygma* by Mary to Magdalen: "If Magdalen alone had been placed in front of the Cross, she might not have been able to find in it the answer to her life's question: 'Why and for what purpose has the Lord rescued me and called me to follow him?' ... But now she is not alone as she looks up to the Lord who hangs before her; she can also look at his Mother, suffering beside her and, in her suffering, still uttering her Yes of affirmation... We must not miss the Marian aspect of everything that takes place on Golgotha: it is all accepted and affirmed, unquestioningly, unprotestingly, by the Mother..."

The Mother suffers in herself because she is Mother, and her maternal suffering comprises both her own suffering and the suffering of her Child. Such suffering with her child is part of the mystery of all motherhood; it is not the child's suffering directly, but it arises in the mother as a result of the incomparable and unique way in which her being participates in the being of the child...

The Son needs the Mother's suffering: not to lessen his own, but so that his suffering can begin to be affirmed and taken up by the other believers, so that it can be completed and spread abroad in the Church, according to his predetermined plan. The Mother's Yes, her consent, uttered and lived out, was essential: it was to be an archetype, an example making discipleship possible for the whole Church.", *Three Women and the Lord* (San Francisco: Ignatius Press, 26-7.

104. *Mother of the Redeemer*, #20.
105. *Mother of the Redeemer*, 23.

106. *Dignity of Women*, #20.
107. *Mother of the Redeemer*, #25. See also *Lumen Gentium*, #8.
108. John Paul II, "1987 Address to the Curia," #3.
109. John Paul II, "1987 Address to the Curia," #3.
110. "1987 Address to the Curia," #3.
111. *Dignity of Women*, #27.
112. *Mother of the Redeemer*, #8, 19, and 44.
113. *Dignity of Women*, #16.
114. *Dignity of Women*, #16.
115. *Mutual Relations*, #4:2.
116. *Mother of the Redeemer*, #27.
117. von Speyer, *Three Women and the Lord*, 48.
118. *Essential Elements*, #23.
119. *Essential Elements*, #33. This is restated in Norm #29: "The Apostolate of all religious consists first in the witness of their consecrated life which they are bound to foster by prayer and penance. (can.673)." See also, *On Missionary Activity*, #13, and "Lineamenta on Consecrated Life," #42-43.
120. *Evangelica Testificatio*, #37.
121. *Lineamenta on Consecrated Life*, #42.
122. *On Missionary Activity* #76 and #20. See also Can. 708 for the obligation for cooperation between Major Superiors and Bishops.
123. *Lineamenta on Consecrated Life*, #31e
124. *Lineamenta on Consecrated Life*, #42.
125. See Can. 756 for the Obligation of the Pope and Bishops to preach the Gospel, Can. 757 for the obligation of Priests to preach the Gospel, and Can. 758 for the obligation of Institutes of Consecrated Life to proclaim the Gospel.
126. Catherine of Sienna, *Dialogue* (New York: Paulist Press, 1980), #41, 84.
127. St. Catherine, *Dialogue*, #79, 148.

128. *Essential Elements* #28. See also, *Evangelica Testificatio*, #42-48.

129. St. Catherine, *Dialogue*, #146, 307-8.

130. St. Catherine of Siena as Seen in Her Letters, trans. and ed. by Vida D. Schudder (New York: E.P. Dutton and Co., 1911) See especially, 168-70, 181-3, and 207-8.

131. *Essential Elements*, norm. #26. See also norm 27 which states further: "Prayer should be both individual and communal.

132. St. Teresa of Avila, *The Interior Castle*, (Washington DC: ICS Publications, 1980), *The Collected Works of Teresa of Avila*, Vol.1 VII:2,4, 434.

133. St. Teresa, II, VII:2,5, 434.

134. St. Teresa of Avila writes: "Drawing upon an analogy with human marriage she states: They say that for a woman to be a good wife towards her husband she must be sad when he is sad, and joyful when he is joyful, even though she may not be so...If you are joyful, look at Him as risen. Just imagine how He rose from the tomb will bring you joy, The brilliance! The beauty! The Majesty! How victorious! How joyful!...

If you are experiencing trials or are sad, behold Him on the way to the garden: what great affliction He bore in His soul; for having become suffering itself, He tells us about it and complains of it...

O Lord of the world, my true Spouse!...Let us walk together, Lord. Wherever You go, I will go; whatever you suffer, I will suffer.", *The Way of Perfection*, In *The Works*, Vol 2, chapt. 26, 4-6, 134-5.

135. St. Teresa of Avila, *Life*, in *The Works*, Vol 1, chapt 12: 1, 86.

136. St. Teresa, *Life*, chapt. 4, 2, vol I, 41.

137. St. Teresa, *Life*, chapt 30, 1, Vol 1, 194.

138. See *The Letters of Saint Teresa* (London: Thomas Baker, 1919) 4 vols. and *Book of Foundations*, *Way of Perfection*, *Life*, and *Interior Castle* in *Works*.

139. *Renewal of Religious Life*, 29, 34, 45, 50, and 55.

140. *Evangelica Testificatio*, #53. See also, 29, 30, 39, and 55.

141. *Perfectae Caritatis*, #15. See also, *Renovationis Causam*, #32 "Unity of mind and heart must reign between Superiors, the Novice Master and the novices. This union, which is the fruit of genuine charity, is necessary for religious formation." and *Lumen Gentium*, #45.

142. *Renewal of Religious Life*, 705.